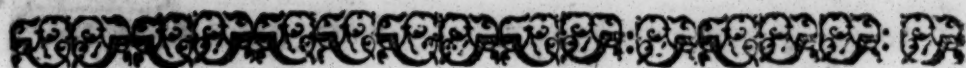


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Dr. GREENE's
S E R M O N

A G A I N S T

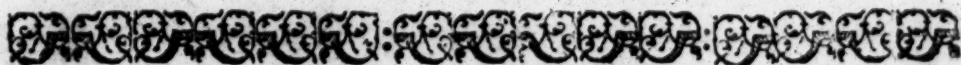
Perjury *and* Rebellion;

Preach'd at

Canterbury-Cathedral,

O N T H E

Twentieth of *November*, 1715.



THE HISTORY OF THE

DR. GREENE'S

S. E. R. M. O. N.

A. G. A. I. N. S. T.

POUNCE AND REBELLION

IN THE

CANTONMENT OF THE

OF THE

Twentieth of November, 1715.

THE HISTORY OF THE

*The great Wickedness of Perjury, and
of the present Rebellion.*

A
S E R M O N

Preach'd at the
Cathedral-Church
O F
C A N T E R B U R Y,
On Sunday, Nov. 20. 1715.

By T H O. G R E E N E , D. D.
*Archdeacon and Prebendary of CANTER-
BURY, Master of Corpus Christi College
in Cambridge, and Chaplain in Ordinary
to His M A J E S T Y.*

L O N D O N:
Printed for J O H N W Y A T, at the Rose in
St. Paul's Church-yard. 1715.

The Great Hierarchy of Things
of the present Nation.

S E R M O N

Cathedral Church

CANTERBURY

By THE CHURCH

of the City of Canterbury

in the Year of our Lord 1717

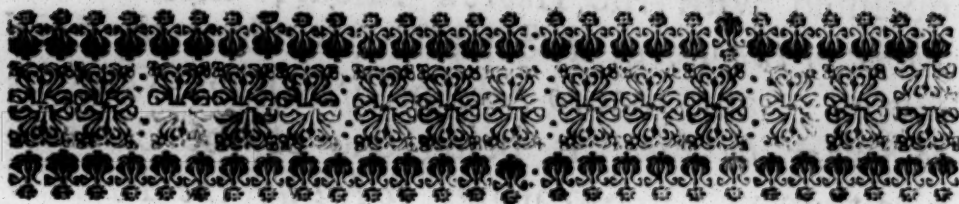
to His Majesty

George I.

L O N D O N

Printed for John Watts at the Sign

St. Paul's Church-yard. 1717.



St. MATTH. 5. 33.

— *Thou shalt not forswear thy self, but shalt perform unto the Lord thy Oaths.*

The whole Verse runs thus,

Again ye have heard, that it hath been said by them [or, to them] of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths.



THESE Words of our Blessed Saviour, have always been thought to refer to those in the 20th of *Exod.* ver. 7. *Thou shalt not take the Name of the Lord thy God in vain; and to those in Levit. xix. 12. Ye shall not swear by my Name falsely, neither shalt thou profane the Name of thy God; I am the Lord.* They are not indeed to be found in so many Words, in either of these Places; but the Sense of the one and the other is the same, which was all that our Saviour was concern'd in.

For

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For it is very well known to all that are acquainted with the *Hebrew* Idiom, that by *the Name of the Lord*, in Scripture, is meant *the Lord himself*; and that *to take* or *lift up his Name*, is *to Swear by him*. It being one of the Ceremonies then us'd in Swearing, *to lift up the Hand to Heaven*; as it is now with us, to lay the Hand on the Gospel, and to kiss the Book. Thus *Abraham* expresseth the manner of an Oath, *Gen. xiv. 22. I have lift up my Hand to the most High God*. And thus God, condescending to the Manner of Men, expresseth himself, *Deut. xxxii. 40. I lift up my Hand to Heaven, and say, that is, Swear, I live for ever*. And this Ceremony is design'd to make an Oath more deliberate and solemn; and that makes it more scandalous for any one to break it.

Now, if *to take God's Name*, be *to Swear*; then *to take God's Name in vain*, is *to Swear falsely*, to apply the Name of God to a Falshood, to call him to be Witness to a Lye. For so the Word *Shaveh* in the Original, which in *the Third Commandment* is rendred *Vain*, in other Places of Scripture is rendred *a Lye*. And they agree very well in this Sense; because, as the Learned *Bishop Sanderson*, a Great Master in these Cases, has rightly observ'd, the Word *Vanum* or *Vanitas*, does properly and adequately comprehend every thing that is by any means False*. So we call that Hope which deceives us, and comes to nothing, a Lying, False, Vain Hope.

* *Sanderf. de Juram. Oblig. Præl. 2da Sect. 7.*

And in like manner, he that *promises in God's Name*, what he at first never intended to perform, nor takes any Care afterwards to do ; he directly, and in the letter, *takes God's Name in vain* ; his Promise is nothing but a Lye, and he thereby falsifies his Oath, violates the Command of God, deceives him who rely'd upon him, and is guilty of the Sin of *Perjury*.

From the Words thus explain'd, it appears, that our Saviour would have us understand it to be the Intention of the *Third Commandment*, to forbid the Sin of *Perjury* ; which he therefore renders, in these Words of my Text, *Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths*.

So that it shall be my Business at this time to do these Three Things.

- I. To shew you wherein *Perjury* does consist, or what it is to *Forswear one's self*.
- II. To shew you the great Wickedness of that Sin.
- III. To make an Application, suitable to the present Time and Season.

I. The First Thing I am to do, is, to shew you wherein *Perjury* does consist, or what it is to *Forswear one's self*. Now that, in short, is this, It is to confirm a Lye or Falshood with an Oath. For so the Learned Bishop *Sanderſon* defines it ; *Perjurium*, ſays he, *eſt mendacium Juramento fir-*
matum.

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matum. For the better understanding the Nature of which, it will be necessary for us a little to consider the Nature of an Oath.

Now, *an Oath is a Religious Action, whereby we call God as a Witness to the Truth of what we Affirm, or to the Sincerity of our Intentions of what we Promise thereby.* And because, whoever calls God as a Witness to any thing, does most strictly and solemnly oblige himself to answer before God for the Truth of what he does Affirm or Promise; hence it comes to pass, that he does also, by the same Action, refer himself to his just Judgment, who is the Patron and Protector of all Right, and engage him to be the Avenger of his Falshood, in case he should affirm that to be Truth, which is not so, or should not faithfully perform what he has promised. This is what all Persons, who consider seriously of Things, do understand by an Oath.

Hence we see that an Oath is *Two-fold, Assertory or Promissory.* The former relates to a Matter of Fact that is past or present. The latter always to something that is future and to come. Now if I *Affirm* or *Deny* such or such a Thing was done, or is so and so, and do confirm this Saying of mine with an Oath, This is call'd *an Assertory Oath.*

If I *promise* any thing with an Oath, if it be made directly and immediately to God, it is then called *a Vow*; if to Man, it is then called *a promissory Oath.*

Now if, in the first Case, I *affirm* any thing with an Oath to be true, which I know is not so,
or

or to have been done, which I know was not done, or am doubtful whether it were so or no; this is calling God to be a Witness to a Lye, and is *Perjury*.

In like manner, if I *promise* any thing with an Oath to any Man, which, at the time of my making that *Promise*, I have no real Purpose of making good, or else take it in a Sense different from that which I knew he to whom I make *the Promise* understands it, this is *Perjury*; because Oaths being made to assure the Persons to whom they are made, they must be taken in their Sense, or else it is a deceiving of them. Nay, if I were never so sincere at the taking of the Oath, if afterwards I do not perform it, I am certainly perjured.

I come now, in the Second place, to shew you *the great Wickedness of this Sin*. Now this appears many ways. As,

First, It is contrary to an express Command of God, *Thou shalt not take the Name of the Lord thy God in vain*, one of the *Ten Precepts* of the Moral Law, which the People were not admitted to hear till they had been sanctified three Days, *Exod. xix. 10, 11.* which God himself published from Mount *Sinai*, with Thunders and Lightnings, and the Voice of a Trumpet, so very loud, that all the People who heard and saw them were exceedingly afraid, and trembled. And what was all this Scene of Terror for, but that they might be made more sensible of that Majesty which spake to them? And that not only they, but all others who should ever hear of it

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afterwards, might have a greater Reverence for his Law, and might be afraid ever to offend against it as long as they lived?

Secondly, It is one of the highest Affronts to God, and is therefore a very grievous Sin; it is a calling the great and holy God to be a Witness to a Lye; whereby we must mean one of these two things, either that we do not believe that he knows whether we say true or no, which is to deny his *Omniscience*, and so to make him no God at all, or else that we do suppose him willing to countenance our Lyes, and to be a *Partaker* with us in them; which is, as much as we can, to make him like the Devil himself, who *is a Liar, and the Father of it*, St. John 8. 44.

Thirdly, It is one of the greatest Aggravations of a Sin, that it is not rashly committed, but with Deliberation; and herein to swear falsely, exceeds the Guilt of common Swearing, which, tho' that be a very great Fault, as it is a sign of a very profane Heart, and does lead to this of *Perjury*, and does expose those who are guilty of it to the Judgments of God, yet this is still worse, that it is all this and more in a higher degree, that it has not Rashness and Suddenness for its Excuse, as common Swearing has, it being committed after Time given to consider of it, as in all promissory Oaths, and in Defiance of a Man's own Conscience staring him in the Face at the same time, and assuring him of the Wickedness of it; for God has planted in the natural Consciences of Men a secret Dread of *Perjury*, above most other Sins.

Fourthly,

Fourthly, It is a Sin not only against the First Table, but against the Second also; for it is a Wrong not only to every particular Man who suffers by it, but, as a late learned Prelate excellently expresses it, *it is Treason against Human Society, subverting at once the Foundations of all publick Peace and Justice, and the private Security of every Man's Life and Fortune.* The Wisdom of Man could never invent any thing better for the Decision of all doubtful Matters, nor for the Security of Publick Faith, than a solemn Appealing to God by Oaths, who is the Searcher of Hearts, and the Avenger of Falshood. If this will not lay any Obligation upon Men's Consciences, nothing else in the World can; and therefore that which defeats so important a Design, as *Perjury* does, ought to be abhorr'd by every Man, and especially to be punish'd by all Magistrates, with the utmost Severity, as the most wicked and pernicious Thing to Human Society, which they are the Guardians of.

Fifthly, *Perjury* is a Sin, which God himself has threatn'd to Punish most Severely; which is an Argument of the very heinous Guilt of it in his Sight. He has annex'd a severe Threatning, in the *Third Commandment* to whosoever should be guilty of this Sin, *For the Lord will not hold him Guiltless that taketh his Name in vain*, that is, he will severely Punish him. Now there is no other Commandment to which there is added any Threatning, but *This* and the *Second*, which may very well be suppos'd is done, to intimate to us, that *next to Idolatry and the Worship of a False God,*

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Perjury is one of the greatest Affronts that can be offer'd to the Divine Majesty.

And accordingly no other Sin has brought down swifter and greater Judgments from God, upon the Committers of it, than this has done; to the Destruction of single Persons, and the rooting out of whole Families, nay, to the Punishment even of whole Nations; for as the Prophet tells us, *because of Swearing, that is, False-swearing, the Land mourns*, Jerem. xxiii. 10. And all Mankind agree in their Sentiments of this Thing, that it is but just that God should severely Punish it, as is plain by their Denunciations, and constant Expectations of some heavy Judgment of God upon them who are Guilty of it.

If therefore, we have any Concern for the Honour of God, who has forbidden it, and is highly affronted by it; any Detestation of such as can Sin deliberately, in defiance of what is suggested to them by their own Consciences; any Concern for the Security of every Private Man's Right and Property, and the Welfare of Human Society; any Dread of the Vengeance of God, both in this World, and in the next; we are all concern'd to abhor and fly from the Guilt of it our selves, and to Discountenance it in others, all we can, which I pray God we may ever do.

I come now to the last Thing I propos'd, *viz.* To make an Application suitable to the present Time and Season; and herein I intend to be very plain. For indeed it is high time for us the Ministers of God to be so, when a wicked and unnatural Rebellion is begun, when the Cause of
our

our God, our King, our Religion, our Laws, our Liberties, and the Right of every single Man is concern'd. It is high time, I say, for us now *to cry aloud, and spare not, to shew the People their Sins*, and those who are concern'd in it, who dare openly commend it, or secretly wish well to it, or who do not openly declare their abhorrence of it, *to shew such Persons*, whosoever they are, *their Transgression*. For the Treachery is now open and visible to all, since the Alarm of War, the worst of Wars, a Civil War, the Trumpet of Rebellion is sounded in the Nation; a Rebellion, the blackest that ever was in any Nation, as I do not doubt fully to make out to you. And therefore I beg of you to hear me patiently, till I have consider'd these Three Circumstances in it, First, *the horrible Perjury* of it; Secondly, *the Person* against whom it is rais'd; and Thirdly, *the End* for which it is rais'd.

And First, I shall consider *the horrible Perjury* of it. Now that this may appear more fully to you, give me leave to make some Remarks to you on the Oath of Abjuration, which has been taken by all Persons in Place and Authority. The Tenor of which is as follows.

“ I, such a One, do truly and sincerely Acknowledge, Profess, Testify and Declare in my Conscience, before God and the World, that our Sovereign Lord King *GEORGE*, is Lawful and Rightful King of this Realm, and of all other His Majesty's Dominions and Countries thereunto belonging. And I do solemnly and
“ *swear*

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“ sincerely Declare, that I do believe in my Con-
 “ science, that the Person pretended to be the
 “ Prince of *Wales*, during the Life of the late
 “ King *James*, and since his Decease pretending
 “ to be, and taking upon himself the Stile and
 “ Title of King of *England*, by the Name of
 “ *James the Third*, and of *Scotland*, by the Name
 “ of *James the Eighth*, hath not any Right and
 “ Title whatsoever to the Crown of this Realm,
 “ or any other the Dominions thereunto belong-
 “ ing. And I do Renounce, Refuse, and Abjure
 “ any Allegiance or Obedience to him. And I
 “ do Swear that I will bear Faith and true Alle-
 “ giance to His Majesty King *GEORGE*, and
 “ him will defend, to the utmost of my Power,
 “ against all Traiterous Conspiracies and At-
 “ tempts whatsoever, which shall be made against
 “ his Person, Crown and Dignity. And I will do
 “ my best Endeavour to disclose and make known
 “ to His Majesty and his Successors, all Treasons
 “ and Traiterous Conspiracies, which I shall know
 “ to be against him or any of them. And I do
 “ faithfully Promise, to the utmost of my Power,
 “ to support, maintain, and defend the Limita-
 “ tion and Succession of the Crown against him
 “ the said *James*, and all other Persons whatso-
 “ ever; which Succession, by an Act, intituled,
 “ *An Act for the further Limitation of the Crown,*
 “ *and better securing the Rights and Liberties of*
 “ *the Subject*, is and stands Limited to the Prin-
 “ cess *Sophia* Electress and Dutches Dowager of
 “ *Hanover*, and the Heirs of her Body being Pro-
 “ testants. And all these Things I do plainly and
 “ fin-

“ sincerely Acknowledge and Swear, according to
“ these exprefs Words by me spoken, and according
“ to the plain and common Sense and Understand-
“ ing of the same Words, without any Equivoca-
“ tion, mental Evasion, or secret Reservation
“ whatsoever. And I do make this Recognition,
“ Acknowledgment, Abjuration, Renunciation and
“ Promise, heartily, willingly, and truly, upon
“ the true Faith of a Christian. *So help me*
“ *God.*

This is the Oath, with Allowance only for some very small Alterations of a Name, or so, as it was in King *William's* and Queen *Ann's* Reigns, and is now in the Reign of his present Majesty King *George*, whom God long preserve. Of this give me leave to remark to you some few things.

First, This is the Oath, which has been taken by all the Lords Spiritual and Temporal, and the Commons in Parliament assembled, and repeated by them at the several Parliaments ever since the first wherein it was made, by all the Magistrates thro' the whole Kingdom, by all the Clergy, by all Persons in any Place Ecclesiastical, Civil or Military, and has been very often repeated by most of them.

Secondly, It is in the plainest Words that it is possible for the Wit of Man to contrive, that there might be no room for Evasion or Misunderstanding.

Thirdly, It is to be taken solemnly, before a Magistrate, upon the Seat of Justice; not hastily, but deliberately, sometimes after several Days, and
per-

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perhaps Weeks, to consider well of it beforehand; and, which is of the greatest Moment of all, for the most part, after the same Persons having first taken the most holy and blessed Sacrament of the Body and Blood of Christ, and this too by way of Preparation for this Oath; so that it is in a manner an Oath upon the Sacrament, and, for greater Strength, confirm'd by it.

And yet this is the Oath, with these aggravating Circumstances, which some Persons actually engag'd in this Rebellion, have taken over and over again; and of which, others that have taken it shew no Abhorrence, but are angry with them that do; and as for themselves, say not one hard Word of it, but are as calm and easy under the Alarms of it, as if they waited for a convenient Opportunity, notwithstanding all their repeated Oaths and Sacraments, to declare for it.

Prodigious Perjury! What, declare in their Conscience before God and the World that their Sovereign Lord King *GEORGE* is *Lawful and Rightful King* of this Realm, and all his Dominions thereunto belonging, and yet enter into a Rebellion to dethrone him? What, believe in their Conscience that the Person pretending to be the Prince of *Wales*, during the Life of the late King *James*, and now assuming the Title of King of *England*, by the Name of *James the Third*, hath no Right or Title to the Crown of this Realm, and its Dominions? What, renounce, refuse and abjure all Allegiance and Obedience to him, and yet take up Arms to fix that very Person in the Throne whom they have thus renounc'd, refus'd and abjur'd?

jur'd? What, swear to defend King GEORGE, to the utmost of their Power, against *all traiterous Conspiracies and Attempts whatsoever*, against *his Person, Crown and Dignity*; nay, to disclose *all Treasons and traiterous Conspiracies* against him and his Successors; to support, maintain and defend the Succession of the Crown, *against the said James*, in the *Hanover Family*, being *Protestants*, and yet be in a Confederacy to *murder him and his whole Family*? What, swear all this in the plainest and most common Sense of the Words, without any *Equivocation, mental Evasion, or secret Reservation*, *heartily, willingly, and truly, upon the true Faith of a Christian, as God shall help them*, that is, as they desire God to be propitious to them, and to bless them and theirs, if they say true, or punish them, and take Vengeance on them, if they say false, and yet mean not one Word of it when they thus declare, or think it no Harm afterwards to break it, or can take Pleasure in them that do so, secretly abetting and encouraging them, and wishing them Success? Nay, what, can *Protestants* of the Church of *England* do all this? Persons that have gloried in it, as *the distinguishing Character* of the Church of *England*, that she was for *Passive Obedience and Non-Resistance* in the worst of Times, and that she does condemn *all Rebellion* against Princes? What, can *Protestants*, I say, do all this, after repeated Oaths and Sacraments to the contrary? What, could even *Jesuits*, whose Principle it is to *equivocate*, to falsify, to break Oaths and Treaties at their Pleasure,

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sure, have done more? What shall we say to these Things, to this abominable Prevarication with God and Man? What crying Sins must this Nation have been guilty of, nay, what must it not have been guilty of, that God should have given us over to such *Infatuation*? What Judgments may we not expect to be poured down upon us, for such vile Affronts to God, and all that is Sacred?

O let us all heartily repent and turn to God, and bewail our National Sins, especially this horrid Sin of *Perjury*, for which *the Land* now mourns! Let those that have not been guilty of it, ever abhor it, and fly from it, *for it is an accursed thing*. And let those who have been guilty of it, or have taken Pleasure in those that were, (for the Guilt is the same in the Sight of God) let them, I say, cry mightily unto God for the Pardon of it. I do pity them with all my Soul, for they are to be pitied, and I will never cease to pray for them. Nay, let us all pray, and especially *let the Priests, the Ministers of the Lord, weep between the Porch and the Altar, and say, Spare thy People, O Lord,* and lay not this Sin, this horrid Sin of *Perjury*, to the Charge of this Nation, nor let it ever be required of us, or our Posterity. But,

Secondly, Another Aggravation of this *Rebellion*, is, the Consideration of the *Person* against whom it is raised. One, who having been a Sovereign Prince for many Years already, has discharg'd that high Trust with such eminent Wisdom and Justice, as have deservedly acquir'd him a great Name
Abroad,

Abroad, and caus'd him to be reckon'd amongst the best of Princes. One who ever had the most willing, chearful and constant Obedience paid him from a loyal and grateful People, who so very well knew their own Happiness, that it was the greatest Grief to them imaginable to part with so merciful, so just, so wise and good a Prince, so indulgent a Parent of his Country, and so gracious a Protector and Defender of all their just Rights and Privileges. One whom all Orders and Degrees of Men amongst us have acknowledged to be their *Lawful and Rightful Sovereign*. One, who as he did at his Coronation *promise that he would, to the uttermost of his Power, maintain the Laws of God; the true Profession of the Gospel, and the Protestant Religion establish'd by Law*; so is there not any one of his Enemies can charge him with the Breach of this his sacred Promise in any part of it. One who lives in the constant Communion of the Church of *England*, which he has by his Oath and repeated Royal Word promis'd to protect. One who did with the utmost Readiness recommend to his Parliament the making an ample Provision for the Ministers of the Fifty new Churches in and about *London*. And have not the Archbishop, and Bishops, and Presbyters, both the Houses of Convocation, who may be presumed to be the best Judges of what is most for the Honour and Security of the Church of *England*, have not they, I say, in a very dutiful Address express'd their most hearty Thanks to his Majesty for this his Grace and Favour to

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the Church, and their entire Confidence in him for its Support and Prosperity under his most gracious Reign? Has he not likewise made a noble Present of a very large and choice Library to one of the Universities, at a very great Charge, for the Encouragement and Advancement of Learning, and as a Pledge of what he will do more hereafter, and this at a time when an unnatural Rebellion has increas'd his Expences? One who has never shewn the least Inclination to invade the Rights and Liberties of his People. One, who if he has alter'd the Ministry of the last Reign, *was there not a Cause?* And besides, have not all the best Kings and Princes ever thought it their Right to chuse their own Ministers and Servants at their Pleasure? And does not every private Gentleman do the same? Lastly, One whom God has bless'd with *a numerous and hopeful Issue*, to be the Pledges of our future Security in all this Happiness, when he shall be received into Heaven, and be rewarded by that God who gave him to us.

And shall we be then so Vile and Ungrateful, as to throw away this inestimable Blessing from us, and to join in Rebellion with those who are in a wicked Confederacy to *Dethrone* this most Excellent of Princes, nay even to *Murther him and his Family*, and to destroy their Brethren, his Faithful Subjects? God forbid that we should do this great Wickedness, and sin against the Lord, and his Anointed; against the Lord, who has express'd so many gracious Providences to him and us, in
bring-

bringing him to the Throne of these Kingdoms ; and against his Anointed, who has deserv'd from us the utmost Returns of Obedience and Gratitude.

Thirdly and Lastly, To compleat the unparallel'd Wickedness of this Rebellion, let us consider a little the *End* for which it is rais'd. And that is, not to defend and vindicate the Rights and Liberties of the People, which have been Invaded ; This is not so much as pretended : Not to secure the Protestant Religion from Ruin. For is not that, certainly, more safe under a Protestant Prince, than it can be under a Papist ? It is neither of these, but in plain Terms, to set a Popish Pretender upon the Throne of these Realms ; One, who has been taught by the Directors of his Conscience, the Romish Priests and Jesuits, that *to destroy Hereticks*, as they call us *Protestants*, is a Matter of Merit, it is *to do God and his Church good Service*. One, who was brought up under a Prince who was perfectly skill'd in the Arts of Arbitrary Power, Cruelty, and Tyranny ; and One, to say no more, who, if God for our Sins should suffer him to come, will come inflam'd with the utmost Revenge.

And shall we then be so stupid and infatuated, as to endeavour with our own Hands to dash in pieces the Security of our Religion, Laws and Liberties, by calling in a Papist to the Throne, against which *our Parliaments*, however they might differ in other Things, agreed that it was their Duty and their Interest to make the strongest Provision,

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vision, that the Wit of Man could invent? Shall we be so Wicked, as to aim at a Change, which will bring in a long Train of *Popish Princes* along with it, to the utter *Extirpation* of the *Protestant Name and Interest* in these Kingdoms, and for ought we know in the whole World besides; since *England* has always been look'd upon abroad, as *the Bulwark of the Protestant Cause*? Shall we be such Madmen, as to join with Evil-minded Men to bring in *Popery*, which all of us did think, not many Years since, to be one of the greatest Judgments God could send upon us, as undoubtedly it is; and when it was making its hasty Approaches towards a Settlement amongst us, did with our *Prayers and Tears* beseech God to avert it from us, and did greatly Rejoyce; and appear heartily Thankful to God, for sending his Late Majesty King *WILLIAM* of *Glorious Memory*, to deliver us from the Dangers wherewith we were encompass'd?

And what is all this for, but only out of *pure Revenge*, because some of their Friends are not in the Ministry? In the greatest Places of Honour and Profit? But for God's and our Country's sake, nay for our own Souls sake also, let us not, my Brethren, be so Wicked, as to join with such Persons in so execrable and so unchristian a Design, or even secretly to wish Success to it; for *Rebellion* is a *Damnable Sin*, and 'tis too much to be willing to wreck our *Revenge upon others*, at the hazard of our own *Damnation*.

Nay,

Nay, they can get nothing by it in this World; but may lose all that is dear, or ought to be so to every Good Man, their Religion and Liberty. For, for any one to think, that a *Papist*, if he be once settled on the Throne, will not use his utmost Endeavour to *establish Popery* amongst us, is Folly in the highest degree. There cannot be any one Instance given, where it has not been done. We of this Nation have had sufficient Reason to see the Folly of such a Presumption, in the Behaviour of a late Prince of *that Communion*. What fair Promises of Security in our Religion did not he make *before*, and *at his coming to the Throne*? And how easily did he break them *all* afterwards? And we know what the Consequence of *Popery* is, where it can prevail over Protestants, *Tyranny over the Mind and Conscience*; and if they will not Renounce their Religion, *Slavery*, and *Fire*, and *Sword for the Body*: Which therefore I heartily Pray, God may never permit to return into this Land any more.

And thus have I very plainly endeavour'd to lay before you *the great Wickedness of this present REBELLION*. I have thought it my Duty, as a Clergyman, and as commanded by my Superiors, so to do. If what I have said, shall have the happy Effect to deter us all from being concern'd in it, or thinking well of those that are, as I heartily pray God it may, I shall be glad. If not, I have clear'd my own Conscience, in giving you Warning of the Danger of it.

I pray

24 *The Great Wickedness of Perjury,*

I pray God we may all see the Things that belong unto our Peace, before they are hid from our Eyes; and that he would encline our Hearts sincerely to follow them; that laying aside all Faction and Discord, we may be united to him in true Love and Holiness, and in fervent Charity one towards another !

Which God, of his infinite Mercy, grant, for the sake of Jesus Christ our Lord; To whom, with the Father and Holy Spirit, be all Glory, and Honour and Praise, both now and for evermore. Amen.

F I N I S.

